

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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PREDESTINED for HELL? No!

9 Chapters on God's Foreknowledge, Predestination and Election Explained From the Scriptures, Correcting the Errors of Hyper-Calvinism, Comforting the Saints, Inviting Sinners

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:29.

By Evangelist John R. Rice

Does God really predestinate some people to be saved and predestinate others to go to Hell, so that they have no free choice? Absolutely not! Nobody is predestined to be saved, except as he chooses, of his own free will, to repent of sin and trust Christ for salvation.

No one is predestined ahead of time to go to Hell. Christ died for the sins of the whole world. God is not willing that any should perish. Salvation is freely offered to "whosoever will."

After showing what Calvinism is and that it is a man-made philosophy, we plan to show by the Bible the following blessed facts:

1. God has plans ahead of time in history for men and nations.
2. But God has arranged that everyone who ever lived could be saved if he would.
3. Nobody is predestined to go to Hell and no one goes to Hell by God's compelling will.

4. Bible doctrines show hyper-Calvinism could not be true.

5. God predestinates those who trust in Him to land securely in Heaven.

6. The harm that inevitably follows hyper-Calvinism.

John Calvin, a great theologian, was right in saying that people are saved by grace alone and kept by grace alone. But extreme Calvinism, the teaching that some people, by the foreordained plan of God, are predestined to be saved and some are predestined to be lost, and that their destinies were settled before they were born, is a wicked heresy contrary to the Bible, that dishonors God and has done incalculable harm. The heresy of extreme Calvinism is particularly appealing to people from four viewpoints.

First, it appeals to the scholarly intellect, the self-sufficient and proud mind. So brilliant, philosophic

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Fifth Prize Winner in 1957 Sword
Evangelistic Sermon Contest

"Man's Greatest Need"

By Rev. W. Herschel Ford, D.D.
Pastor, First Baptist Church, El Paso, Texas

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

What is man's greatest need? It is not money nor health nor education. It is not security for old age. These things count for this world only, for in a few years they are gone. But there is another life, a life that is a million times longer and more important than this life. Man needs something to prepare him for that future life. In his natural state, the state in which he was born, he is not ready for that life. There must be some kind of preparation. Something great and divine must come into his life. God must do something in him and for him before he is ready for eternal life.

How long is that future life? One preacher uses this illustration. Suppose that a bird were to take in his beak a drop of water from the Atlantic Ocean, then hop across the United States and plant that drop of water in the Pacific Ocean. Suppose that he kept repeating this process until he had emptied the Atlantic Ocean into the Pacific. Even then eternity

would have just begun. If eternity is that long, we need to get ready for it.

In John 3 we are told of man's supreme need. He needs to come into right relationship with God, the God who controls this life and opens the door to eternal life. In this chapter we hear Jesus telling a man that he "must be born again." He not only needs preparation for living in the next world, but he also needs preparation for living life at its best in this world. A man needs to be born again in order to equip him to live this life and to make him fit for the life to come. The new birth gives him a new nature which will help him to live this life rightly, and this new nature is the only one that can enter Heaven.

Many people believe that the third chapter of John is the greatest chapter in the Bible. Certainly it is one of the most familiar. If all the Bible were taken away except John 3:16, we could find enough gospel truth there to save the world. There are three things that we find in verses 1-15. We see here:

- I. The Seeker, II. The Saviour, III. The Salvation.

I. First, We Look At the Seeker

In the city of Jerusalem there lived a Pharisee, a man named Nicodemus, a ruler of the Jews. What kind of a man was he? He was one of the best men of his

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Dr. W. Herschel Ford

Sinners Redeemed, Made Sons

THE NEW RELATION — THE NEW MOTIVE

By the late Evangelist T. T. Martin
1862 - 1939

"What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."—Rom. 3:19.

"Ye are not under the law."—Rom. 6:14.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus."—Gal. 3:24-26.

"When the fulness of time was come, God sent forth his Son [born] of a woman, [born] under the law. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. 4:4-7.

In God's plan with men, His purpose in giving the law has been sadly misunderstood. To the Jews the law was given on tablets of stone and copied in their sacred writings; to the Gentiles the law was written in their hearts. The one class had more light than the other, and therefore will be judged differently.

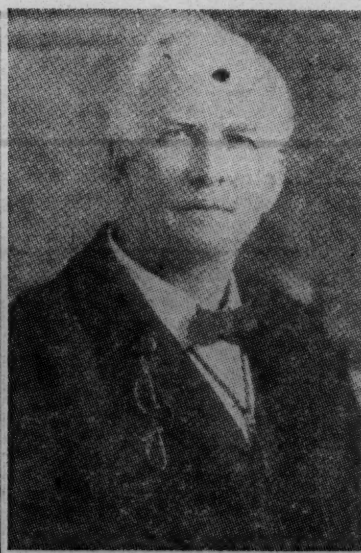
The Purpose of the Law

"As many as have sinned without law shall also perish without law: and as many as have sinned under the law shall be judged by the law" (Rom. 2:12). "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts [reasonings] the mean while [mutually]

accusing or else [even] excusing one another."—Rom. 2:14. Whether Jew or Gentile, God had one purpose in giving the law, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world" be under judgment to God. God's plan with the law includes "every mouth," "all the world," whether the law was written in their hearts or in sacred writings. And His purpose is, not that they should be saved by keeping the law, for then no one would be saved, for "all have sinned, and come short of the glory of God" (Rom. 3:23); but that they might be brought under judgment to God, every mouth stopped, guilty, and thus be brought to realize their need of a Redeemer.

On this point God's Word makes

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Dr. T. T. Martin

Billy Graham and Associates in News

By the Editor

From all over America come clippings from leading newspapers about Dr. Billy Graham—his comments, opinions, sayings, and associates.

Since Dr. Graham publicly stated in print on April 3, 1957, that God has by passed extreme fundamentalism, that he will now go anywhere, under any sponsorship, to preach the Gospel, it is to be expected that those who are mentioned with Dr. Graham in the news are principally modernists with whom he regularly associates. And it is not surprising that newspapers everywhere count Dr. Graham news, and his actions and statements and associates are regularly reported.

For example, the *New York Mirror* for December 20 has the three-column headline, "Graham Netted 217G Here."

A Christian editor and denominational leader is disturbed because Dr. Graham writes for filthy magazines, which pastors and parents try to keep their young people from reading. He called attention

to an article by Dr. Graham, "A Candid Talk With Billy Graham on Sex-Sports-Crime," in the *Police Gazette* for September, along side a picture of the scantily clad author, "Famous Stripper Gypsy Rose Lee's Intimate Confession." He shows from *See* magazine for January, 1954, Billy Graham's article, "This Is My Life," along with picture after picture of almost nude women. He says, "How can godly pastors hold the line against such filth when Graham associates himself with it like this?"

Dr. Jesse M. Bader With Billy Graham Team in San Francisco

From the *San Francisco Call-Bulletin* for November 9, the church page announces:

"DR. BADER TO PREACH. Dr. Jesse M. Bader of New York City will preach tomorrow morning in West Side Christian Church, 2520

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The Last Prayer in the Bible

By Dr. Lee Roberson
Pastor, Highland Park Baptist Church,
Chattanooga, Tennessee
Chapter 15 of "Some Golden Daybreak"

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."—Rev. 22:17-21.

We have just read the closing words of the book of Revelation and the last words of the Bible. For many weeks we have been studying together the truth of the Lord's second coming and events related to His coming. Now, we come to the last words given by the Spirit of God to John. You will notice that these words are on the subject of the Second Coming. Once more I repeat that it is impossible to understand the Bible apart from the message of the blessed hope. His coming is mentioned three hundred eighteen times in the two hundred sixty chapters of the New Testament. One verse out of every twenty-five refers to His glorious appearing. Therefore, the Bible becomes a new book to the person who reads it in the light of His return. There are three last things to which I call your attention.

I. The Last Invitation

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

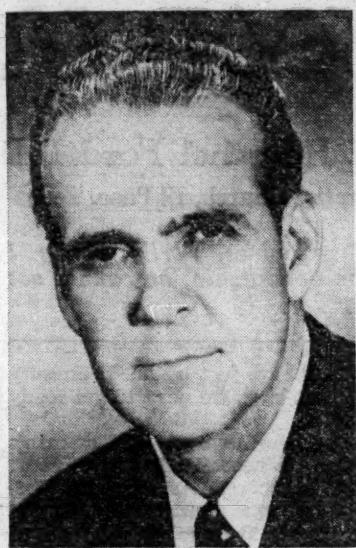
Your soul will be blessed if you will take a good concordance and study the many verses where the word "come" is used.

God invited Noah into the ark with these words, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation" (Gen. 7:1).

In Isaiah 1:18 we have God's invitation to come for cleansing, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The Lord Jesus extends an invitation to those who are weary. In Matthew 11:28—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

In a parable Jesus invited men



Dr. Lee Roberson

to come to the gospel feast. "And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready" (Luke 14:17).

In verse 17 of the last chapter of the Bible we have a chorus of invitations. The Spirit says, "Come." It is the work of the Holy Spirit to invite men to come unto Jesus. It is His work to convict them and by conviction to point their eyes to the Lamb of God who is able to save from sin. The bride says, "Come." This refers to the redeemed ones who extend the invitation also for guilty sinners to come and be saved.

"And let him that heareth say, Come." Yes, the one who hears the invitation also joins in the chorus and passes the word along and says, "Come." Some commentators make this threefold invitation from the Spirit, the bride, and him that heareth refer altogether to the coming of Christ. Dr. Pettigill interprets the passage to be an invitation to lost sinners. Here is his comment: "Is any sinner out of Christ reading these

words? To such the Spirit and the bride say, Come. That 'come' is from the very heart of God, and it has been sounding out for thousands of years." We can be certain of the interpretation of the rest of the verse, for it is calling to the thirsty and to "whosoever will" to come and take the water of life freely. With the words, "whosoever will," God swings the door of salvation wide open. He invites all sinners to come and to drink of the water of life. No one is excluded. All are invited. What is the water of life? It is salvation through faith in Christ. How do we take it? Freely, without money and without price. It is for everyone.

This is God's last invitation. It is His strongest call to every sinner in the world.

II. The Last Promise

"Surely I come quickly."—vs. 20.

There are many people who laugh and scoff at the preaching of the Second Coming. They say that we will never see Jesus again unless we go to Heaven. They say that we are wasting our time looking for His return and talking about it. But what will the scoffers do with the plain Word of God? Jesus said, "I will come again." Now if He comes not, He will be a liar and impostor. We know that Christ was true and is the truth. Therefore, we accept His promise that He is coming again. The coming of Christ is the Christian's blessed hope.

There are three announcements of our Lord's return given in the closing chapter of the Bible. In verse 7 we have the promise of His return, and it is connected with our keeping the sayings of the prophecy of this book. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

The second announcement is in verse 12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Christ is coming again. He is coming suddenly, and He is coming to bring rewards to His servants.

The third announcement is in verse 20 where He simply states, "Surely I come quickly." This last plain factual announcement of His coming makes the second coming of Christ to this earth from Heaven a great event of the future.

When He comes, some very definite things are going to happen. First, He is going to receive us unto Himself. This is His promise, "I will come again, and receive you unto myself." The dead in Christ shall be raised first, and the living will be changed, and together we shall be caught up into the air to be with the Lord.

Second, He is coming to inspect our labors. We must stand before Him at the judgment seat of Christ and there give an account of ourselves. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

Third, He is going to reward us if we are found faithful. "If any man's work abide which he hath built thereupon, he shall receive a reward."

The promise of the Lord's return should stir us to three things. First, to a life of purity. John said, "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3). "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28).

If Christ should come today, would He find you with a clean heart? Is your heart right toward others? Is it empty of rebelliousness? Would you be ashamed to stand before the Lord?

Second, the promise of the Lord's return calls us to live a life of separation. When He comes in the twinkling of an eye, we shall be changed into His likeness and called up into a heavenly atmosphere. God wants us to get ready for that time by living a life of separation now. He wants us to come out from the world and be separate.

Third, the promise of the Lord's return calls for us to live fruitful lives. There will be rewards for those who are faithful in service

Editor's Notes

In this issue of THE SWORD, we start two new features. First, we start to run the cartoon story strip, the pictured life of Gary,

and there will be crowns for those who have engaged in winning souls to Christ.

Are you ready for that time when Christ will fulfill His promise and will come and receive us?

III. The Last Prayer

"Even so, come, Lord Jesus."—vs. 20.

Christ promised to come again and John said at once, "Amen, even so, come, Lord Jesus." John was speaking for himself when he voiced this last prayer, for he had been persecuted severely for his faith in Christ. He was anxious to see the Lord.

The Apostle John spoke also for every persecuted saint of his day. The scattered believers were hungry for the sight of Jesus. John spoke for us also, for we too want to see His face. The more we study the truth of His coming and the more we observe the trends of the times, the more we feel like fervently praying, "Even so, come, Lord Jesus."

Are you praying this prayer? I believe that the way we say these words is an indication of our spiritual state. If we are indifferent in the Lord's service, we will not pray fervently, "even so, come, Lord Jesus." The lazy, indifferent, do-nothing Christian is not anxious to look into the face of the Lord, for he realizes that his life and service will be judged. If we are compromising with the world, we will not be anxious to face Him. You will never find worldly Christians praying this last prayer, "Even so, come, Lord Jesus."

If we are doubtful of the truth of His Word and His promises, we will not be found praying this prayer. When doubt comes in, it usually begins working on the great fundamental, foundational truths of the Word of God. No modernist believes in the premillennial return of Christ. It is one of the first things that he tries to exclude from his preaching; therefore, doubters and modernists will not be praying, "Even so, come, Lord Jesus."

Finally, if we love material things more than we love Christ, we will not pray earnestly, "Even so, come, Lord Jesus." There are too many Christians who do not want to see Christ because His coming would disrupt their business affairs. There are other professing Christians who do not manifest an interest in His coming because they have their plans made for certain trips and vacations in years ahead. Oh, friend, may we set our affections on things above and look for His return.

He is coming again. He is coming in power and great glory. The Christ who was prophesied to come as Saviour hundreds of years before He was born; the Christ who walked upon the earth and died upon a cross; the Christ who arose triumphant from the grave; the Christ who ascended back into Glory; the Christ who gave His promise before leaving this earth that He would come again—this Christ is coming. He is coming just as the two men said on the day that He ascended. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming with the nailprints in His hands and feet, but He is coming to be King of kings and Lord of lords.

Some golden daybreak
Jesus will come;
Some golden daybreak,
Battles all won,

He'll shout the vict'ry,
Break through the blue,
Some golden daybreak,
For me, for you.

(From the book, SOME GOLDEN DAYBREAK, 116 pages, 17 chapters, \$2.00; please add 15c for packing and postage if ordered from The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

the Christian boy who goes off to college and meets infidel teachers and worldly young people. You will like this thrilling Christian story in pictures, I am sure. Please see that every child and young person in the home has it called to his attention. You will greatly increase the usefulness of THE SWORD by getting young people interested in spiritual things in this way.

Seventeen years ago we ran this cartoon feature in THE SWORD. Now through the kind courtesy of Missionary Phil Saint, we run it again and expect it to prove a real blessing to the multiplied thousands of our readership today.

The other feature starting is the first of nine articles on predestination by the editor. This subject is so important that we hope you will read very carefully each issue. Did God predestinate anybody to go to Hell? Did God make people so some people cannot repent, and have no chance to be saved? No, the Bible is wonderfully clear on this matter and we want to answer from the Bible the heresy, the false teaching of the hyper-Calvinists. We believe there will be a rich blessing for spiritually minded readers in this series.

She Put the Sword in Her Will

We had a letter the other day from a lawyer telling us that a Christian woman had remembered THE SWORD in her will. She would have only a few hundred dollars left in her estate, after the burial expenses were paid, but she had graciously included the soul-winning work of the Sword of the Lord, along with some other Christian enterprises, in her will.

We believe that is an example which thousands of Christians ought to follow. If you believe in the stand of THE SWORD OF THE LORD in defense of the Bible, our emphasis on soul winning, on holy living, on revival, will you help make it possible for this work to continue? And thousands would do well, instead of leaving money to be wasted on lawyers and to cause jealousy and envy among the children, to leave property or money for use by the Sword of the Lord Foundation in getting out the Gospel.

You understand that the Sword Foundation is a nonprofit corporation chartered under the laws of Illinois as of January 1, 1947. It is so recognized by the Federal Government. The editor does not own any of the property. All of it, buildings and equipment, etc., are owned by this nonprofit corporation. The editor cannot take any profit of the work of the Sword and cannot recover ownership of any of the property. For this reason the Government, after careful investigation, allows gifts to the Sword of the Lord Foundation to be deducted from taxable income. Will you prayerfully consider putting the Sword in your will?

Some others, no doubt, ought to make large gifts to the Sword while they still live and can see the blessed work carried on.

Circulation Manager, Jim Culberson, Marries Miss Janice Jaquith

Readers will gradually get better acquainted with our circulation manager, Jim Culberson. He is a graduate of Bob Jones University, has a master's degree from Columbia Bible College. We are grateful to God for his fine help. He took the place of circulation manager, when Mrs. Grace Rice MacMullen and her husband adopted a baby, David, last October.

On Saturday, January 11, it was the editor's great privilege to conduct the wedding ceremony for Jim Culberson and Miss Janice Jaquith, a Christian school teacher, also a graduate of Columbia Bible College. The wedding took place in the bride's home town of Milwaukee. We welcome Janice to the Sword family and wish the

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Editor's Notes

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dearest blessings of God upon their happy marriage.

Our Advertisers, God Bless Them

Last year, 1957, we had the largest lineage of advertisement and the greatest income from advertising THE SWORD has ever had. For this we thank God, for it helped us to pay our printing bills. Without advertising the subscription price of THE SWORD would need to be doubled.

We have investigated our advertisers, we believe in them thoroughly, and we confidently expect that our readers will be blessed in reading about and patronizing our advertisers, as occasion arises.

Not long ago a company advertised some balloons in THE SWORD OF THE LORD. They turned out to be not what we thought they ought to be. So we have sent the money back for every purchaser who let us know he was dissatisfied. We stand behind the things that are advertised in THE SWORD OF THE LORD. We are sorry for any failure that a chance advertiser might make in living up to his agreement, and we will, the best we know how, make good every promise that our advertisers fail to make good. But at that we are so careful we will not lose much money to back up the guarantee which is always understood when people patronize THE SWORD OF THE LORD advertisers.

You will do us a very great favor if you will write for catalogs or information, or otherwise show your interest in our advertisers and give them a chance to serve you, or at least to explain their wares. When you write and say, "I saw your advertisement in THE SWORD OF THE LORD," you help them to know our readers are interested in the advertisements and that it pays to advertise in THE SWORD OF THE LORD. Will you help us by reading the advertisements and writing for catalogs and information, and when you find it profitable to do so, patronizing our advertisers?

Have "SWORD Sunday" in Your Church in April!

There are many pastors and church officials who believe in the work the Sword of the Lord is doing. They believe in the doctrinal standards which are expressed at the top of the front page of THE SWORD. They believe in our stand for revival and soul winning, our stand against modernism and false cults. They are glad for the multitude of men and women who are saved through the sermons in THE SWORD OF THE LORD and other gospel literature which we distribute.

Would it not be a proper and suitable thing for such pastors and Christian lay leaders to see that there is one regular Sunday service in their church in which THE SWORD OF THE LORD is mentioned and commended and where people have a chance to get sample copies and then to subscribe?

We are suggesting that every church and pastor which is for the fundamentals of the faith, for revival and soul winning, have a "SWORD Sunday" sometime in April.

What does it take? We will send you as many sample copies as you promise to get out in your congregation (say exactly how many, please). We will send subscription envelopes which you may give to the people offering a special group price, a rock-bottom price. On your part, you agree that the pastor or some responsible Christian leader in the church will give a three- to five-minute talk about THE SWORD OF THE LORD, that sample copies of THE SWORD will be presented for every family present that will take one, and that the envelopes will be presented, and that some responsible person will be appointed to take up the envelopes with subscriptions enclosed, and send them to us.

If you will have a "SWORD Sunday" in your church, and will promise to carry out this plan, we will let you have the subscriptions at the rock-bottom price of \$1.50

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Paid in Full!

In these days of exorbitantly high taxation and a representation controlled almost exclusively by party politics, how refreshing it would be if Washington could receive word again, as they did on July 9, 1795: "The entire American debt [is] paid and does not exist any more." The national debt at that time was \$2,024,899.93, whereas our country's present indebtedness is fast approaching \$300,000,000,000, nearly one-hundred-forty thousand times as much! And, believe it or not, the bill was paid-in-full by one lone citizen who loved his country!

A Scottish immigrant who arrived in New England penniless as a boy of eleven, James Swan, went on to help dump tea into the Boston harbor, fight at Bunker Hill where he was twice wounded, and eventually serve as a Colonel in the revolutionary war. After the war, he entered into the real estate business and soon owned land in five states. In due time he became an international business man dealing principally with France and made millions of dollars. During the French Revolution, the French Republic authorized him to deal with the States about what they owed her and to "secure its settlement and recovery from the said States." Swan never even notified Washington he had received the bill. Instead, he paid the debt himself and then wired Washington that it no longer existed. How nice it would be if some peace-loving citizen could and would pay up our present deficit.

The above is reminiscent of what happened at Calvary! There the debt, not just of a nation but of all the world, was paid completely by the Son of God. When He died, He triumphantly shouted, "It is finished" (John 19:30), and now Christians everywhere can joyfully sing, "Jesus paid it all, All to Him I owe; Sin had left a crimson stain, He washed it white as snow."

How foolish it would have been for the young United States of America to have rejected James Swan's payment of her debt, insisting on paying it herself! In like manner, how foolish for sinners today to reject the payment of Christ at Calvary and thereby receive the full indebtedness of their own iniquities upon their own souls. "For the wages of sin is death" (Rom. 6:23), and all who reject His atonement must spend eternity in the torments of Hell.

Booze Wins Again!

The city dog warden and superintendent of the Humane Society of Daytona Beach, Florida, Walter R. Hoffman, recently murdered his wife by jabbing into her stomach two shots of an anaesthetic which he kept to kill small kittens and dogs.

He told State Attorney W. W. Judge that he had no idea why he

per year, sixteen months for \$2, two years for \$3.

Do not say, "Send me some samples." Say exactly how many copies of the paper you will distribute and be responsible for. Promise that in one of the main Sunday preaching services you will see that a talk is made about THE SWORD OF THE LORD, commending it, giving out the samples, and making this special offer.

Write Editor John R. Rice, THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois. And, please, won't you have a "SWORD Sunday" in your church in the month of April? Ask for the number of samples you will use.

FREE! To every pastor who will agree to have "SWORD Sunday" in your church as outlined above, soon, we will send the book, *The Resurrection of Jesus Christ*, 80 thrilling pages, free. Pastor, you need this book to prepare for Easter. Give definite promises, and write today!

had murdered her, calling her the "best woman in the world." But no explanation is needed when the truth is discovered that "the act followed a day of beer drinking"—then he made the injection as his wife sat "sagging in a chair." Said Hoffman, "I can't understand any of this. I've been begging the Lord to give me an answer as to why I did it."

Proverbs 23:29-35 lists "woe," "sorrow," "wounds without cause," and things contrary to sound reason as some of the results in liquor's tragic trail. One of America's most unreasonable—and at the same time most wicked—laws is this one permitting the sale of such a product for revenue. Truly it is blood money.

Unsaintly Neglect

Procrastination on the part of Christians in soul winning is as wicked and sinful as the delay of the lost in trusting Jesus. Back in 1953 a fairly young man visited the services of a church in Fort Worth, Texas. The pastor, a very dear friend of mine, became burdened about this young man's soul and went to the young man's father-in-law, a local business man, to ask what night would be a good one to go and deal with him. To his surprise, the father-in-law replied that he did not want anyone to talk with the young man about his soul since now he had started coming to church. He was afraid that "pressure" would run him off. The father-in-law was a professing Christian and an active member in the church.

The following week, returning home from an out-of-town business trip, this young man grew tired and stopped at Stevenville, Texas, for the night. The next morning he was found face down on the floor of his room, one shoe and sock off and the other shoe and sock on, and from every indication he never had a chance to get right with God before he died. How miserable that father-in-law must have felt when he stood looking down at the cold corpse in that casket on the day of the funeral, realizing that he had prevented one of God's holy servants from reaching that son-in-law with the Gospel of Jesus Christ! What will he say at the judgment seat of Christ when the Saviour asks for a reason?

Evangelist Sumner can be seen and heard:

February 2-16:

Alameda Baptist Church
1000 Mesquite Street
Corpus Christi, Texas

February 18-March 2:

Parr Memorial Baptist Church
Michigan at Waukazoo
Petoskey, Michigan

That Demon Satan

I have met that demon, Satan,
Shared with him my bed and board;
But he left without a "thank you"
When I entertained the Lord.

I had shared with him my substance,
Naught for him could be too good;
But he favored not my menu
After Jesus blessed the food.

He was strong; the strength of millions
Centered in his handsome frame;
And his charming, gracious manner
Won him friends, success and fame.
But he failed me, left me lonely,
When I lost all earthly things;
Then my Friend, the Lord, gave solace
In the shelter of His wings.

—B. Zeh

Predestined for Hell?

(Continued from page 1)

ical, scholarly preachers are apt to be misled on this matter more than the humble-hearted Bible-believer.

Second, this doctrine appeals particularly to those who hold "covenant theology," that is, the Presbyterian doctrine that believers and their children should be received in the church alike, that babies sprinkled in infancy are in a covenant relationship with God without any choice of their own, etc.

Third, the hyper-Calvinistic heresy is particularly appealing to the carnal nature, unwilling to have the heartbreak, the burden for soul winning, unwilling to pay the price of separation and perhaps ostracism which goes with all-out soul winning, unwilling to pay the price for the fullness of the Spirit in continual self-crucifixion and waiting on God.

Fourth, Calvinism especially appeals to those who think that hyper-Calvinism is the only answer to Arminianism. They do not believe that a saved person is "on probation" and may lose his salvation at any moment. They know that the Bible clearly teaches salvation by grace and not of works. Hyper-Calvinists would like to make people believe, and do make many believe, that if one does not teach universal salvation, he must be either a Calvinist or an Arminian. The Arminian position does such violence to the grace of God, many would rather be Calvinists. I am convinced that Whitefield and Spurgeon were both influenced, by the pressure of Arminian theology in their day, to call themselves Calvinists, although neither was hyper-Calvinistic in actual practice and emphasis.

Note some of the foolish statements of hyper-Calvinists. It has been said that "there are babes in Hell not a span long," that is, little ones who died in infancy or before birth, predestined to Hell with no choice in the matter! That is wholly unscriptural.

A godly pastor in New Jersey told friends how he had been a wicked sinner until God in mercy convicted him and saved him; how near he had come to eternal ruin! But an arrogant and prominent hyper-Calvinist said to him, "Why, that time when you consciously turned to Christ was not when you were regenerated! You were saved when you were a babe in your mother's arms, or possibly before your birth. If you are a Christian, you were predestined to be saved."

I heard the same man tell missionaries in Japan, "Don't worry about people going to Hell because you didn't get the Gospel to them, or if you had no soul-winning power. Their salvation is in God's hands, not in yours." Also he said, "If you are saved now, there never was any danger of your going to Hell." You can imagine whether such teaching is helpful in making soul winners!

But if we take the Scriptures at face value and believe them in childlike faith, how blessed is the teaching of the Bible on God's foreknowledge, foreordination, predestination, and election.

CHAPTER I

John Calvin's Theory of Predestination

There is a Bible doctrine of God's foreknowledge, predestination and election. Most great bodies of Christians, not strictly Calvinists, or not Calvinists at all, agree that God has His controlling hand on the affairs of men. They agree that, according to the Bible, He selects individuals like Abraham.

(Continued on page 4)

With the Evangelists

By the Editor


Rev. Roger Amstutz, pastor of the Murray Christian Church in Bluffton, Indiana, writes about a good meeting held by DR. JIM MERCER of 1222 West 50, Minneapolis, Minnesota. He says, "We have just completed a wonderful series of meetings with Dr. Jim Mercer. God richly blessed and encouraged, thrilled and revived many folk, and 17 souls were saved."

DR. OSWALD J. SMITH, pastor of the Peoples Church, Toronto, Canada, has now concluded his evangelistic campaigns in Rosario, Argentina, and Santiago, Chile. In Rosario, the auditorium seated 6,000, and before the campaign closed, standing room was at a premium. The total attendance was 30,000—with an average of 5,000 a night. There were 452 first-time decisions for Christ recorded. The Santiago campaign was conducted in an open stadium which seated approximately 8,000. During the meetings there, the attendance totaled 75,000, with 1,134 first-time decisions for Christ, and 124 volunteers for Christian service.

EVANGELIST GERALD OGDEN of Des Moines, Iowa, recently held a three-week meeting at the Pleasant Grove Baptist Church north of Downing, Missouri, where Rev. Merlin Shively is pastor. During the meeting there were 9 saved and baptized, one of them being 82 years of age. Pastor Shively warmly recommends Brother Ogden for his powerful preaching.

Dr. Bob Jones

SAYS:



Students at Bob Jones University are taught that life is not divided into the secular and the sacred. Every surrendered Christian who works under the directive will of God has a sacred task and not just a secular task. I quote from a letter from one of our graduates who is doing a remarkable work for God. He says, "It is because of the emphasis and training I received at Bob Jones University, with the Lord's help, that we are able to accomplish things for God." We receive hundreds of letters similar to the one I have just quoted.

Now, you Christian people can do three things to help Bob Jones University in this work. First, you can pray daily and earnestly for the institution. Second, you can in-

vest some of God's money in the work the institution is doing. Third, you can help us select the right kind of young people who can be trained for the right kind of Christian leadership. Our problem is not a problem of just getting students, but it is always a problem to get young people who can be trained for real, Christian leadership, regardless of whether they are to be missionaries, preachers, school teachers, businessmen and women, musicians, or whatever type work they may be called to do. Please let us hear from you. Thank you, and God bless you.

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(Advertisement)

Predestined for Hell?

(Continued from page 3)

ham, Isaac, Jacob, David, and King Cyrus, as instruments to do certain things He has planned. He raised up Pharaoh who was already "a vessel of wrath," with many years of hardened heart and wicked rejection, to make him an example of punishment. Christians agree that God may choose a nation, particularly that He did choose Israel, through which He would give the law, the prophets, and eventually through whom the Saviour would come. It is a Bible doctrine that God foreknows who will trust in Christ, and that He has predestined or purposed to see that they are justified and glorified. He will keep the saved, will glorify those He saves. You see, Calvin did not originate those teachings. They are taught in the Bible, believed by multitudes who are not Calvinists.

But the doctrine that God predestined some men to Hell, that some cannot be saved, that they are born to be damned by God's own choice, is a doctrine of Calvinism, a philosophy developed by John Calvin. It is a sectarian tenet strictly followed only by hyper-Calvinists. It is a radical heresy, not taught in the Bible.

The term *Calvinism* is loosely used by people who do not hold Calvin's teaching on predestination. To thousands who may call themselves Calvinists, the word means only that they believe in salvation by grace, without human merit, as Calvin did, and so believe in everlasting life for the believer, since he is kept by the power of God. One who says he is a Calvinist generally means sim-

ply that he is not an Arminian, that he is kept by the grace of God, and is not saved or kept by his own works or life.

So those who are generally, but mistakenly, called Calvinists only rarely follow Calvin in his doctrine that some are predestined to be lost, born to be damned, by God's own plan, and cannot be saved.

I. Calvin Taught That Some Are Ordained, Predestined to Hell, Cannot Be Saved

I have before me the large, authoritative book, *The Reformed Doctrine of Predestination*, by Dr. Loraine Boettner. In a chapter entitled, "The Five Points of Calvinism," he says the following: "The Calvinistic system especially emphasizes five distinct doctrines. These are technically known as 'The Five Points of Calvinism,' and they are the main pillars upon which the superstructure rests."

Now what are these five points? Dr. Boettner says: "The Five Points may be more easily remembered if they are associated with the word T-U-L-I-P; T, Total Inability; U, Unconditional Election; L, Limited Atonement; I, Irresistible (Efficacious) Grace; and P, Perseverance of the Saints."

Note the language. Four of the points named are expressly worded to teach that some are ordained to be damned. There is in the book mentioned a separate chapter on each of the five points following, explaining their meaning to be so.

By "Total Inability," Calvin meant and Dr. Boettner means that a lost sinner cannot repent, cannot believe unless he is foreordained to repent and unless God overpowers him, and that God has chosen not to overpower many.

By "Unconditional Election," Calvin meant and Dr. Boettner and all hyper-Calvinists mean that people are elected to be saved without any reference to anything they may do, and people are foreordained to be damned, unconditionally. By "Limited Atonement," the strict Calvinists mean, as John Calvin did, that Christ really died only for those who are ordained to be saved, and that He did not atone for the sins of those He has ordained to be lost.

By "Irresistible Grace," Calvin meant that it is foolish to urge people to decide, because those who are ordained to be saved will be irresistibly moved and overpowered by God's grace, and so will be saved.

Some reader unacquainted with this subject and unfamiliar with Calvin's doctrines may believe that we have overstated the doctrine. It so obviously disagrees with the oft-repeated invitations in the Bible to all sinners to come to Christ and be saved that some will think we have misrepresented Calvinism. But a casual study of the documents available will show that we are very carefully giving the meaning of extreme Calvinism, that is, the Calvinistic doctrine that some are predestined to be damned, that God did not intend for them to be saved, and that they cannot be saved.

John Calvin, in his *Institutes*, Book III, Chapter 23, says, "... Not all men are created with a similar destiny but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say, he is predestined either to life or to death." And further Calvin says, "There can be no election without its opposite, reprobation."

Loraine Boettner, in *The Reformed Doctrine of Predestination*, says, "The doctrine of absolute Predestination of course logically holds that some are foreordained to death as truly as others are foreordained to life." And then he says, "This, too, is of God. We believe that from all eternity God has intended to leave some of Adam's posterity in their sins, and that the decisive factor in the life of each is to be found only in God's will."

The Westminster Confession, which is the best-known and most widely held Presbyterian creed, states this: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life, and others are foreordained to everlasting death."

So hyper-Calvinism teaches that it is God's own choice that some people are to be damned forever. He never intended to save them. He foreordained them to be damned. When He offers mercy in the Bible, He does it with the plain knowledge that some men cannot accept it, because He will not help them to accept it. So says the extreme Calvinist.

This doctrine insists that we need not urge a man to turn to Christ. He cannot turn until God forces him to do so. If God has planned for him to be eternally lost, he will not be turned to God. If God has planned for him to be saved, then "irresistible grace," the hyper-Calvinist says, will force him to be saved.

This is stated in the book, "Whosoever Will," by Professor Herman Hoeksema, in these words:

"That work is absolutely divine. Man has no part in it, and cannot possibly co-operate with God in his own salvation. In no sense of the word, and at no stage of the work, does salvation depend upon the will or work of man, or wait for the determination of his will. In fact, the sinner is of himself neither capable nor willing to receive that salvation. On the contrary, all he can do and will is to oppose, to resist his own salvation with all the determination of his sinful heart. But God ordained, and prepared this salvation with absolutely sovereign freedom for His own, His chosen ones alone, and upon them He bestows it, not because they seek and desire it, but in spite of the fact that they never will it, and because He is stronger than man, and overcomes the hardest heart and the most stubborn will of the sinner."

That is not evangelical Christianity; that is not the Bible doctrine that God is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). It is not the doctrine that "whosoever will, let him take the water of life freely" (Rev. 22:17), but it is the philosophy or teaching of hyper-Calvinists.

II. This Teaching That God Ordains Some to Hell, Some Who Cannot Be Saved, Is a Strictly Sectarian Teaching

Is hyper-Calvinism a general Bible doctrine, recognized by honest Bible believers of many faiths? Is it taught in undenominational, evangelical colleges, seminaries, Bible institutes? Is it an accepted teaching among sound Bible teachers and recognized Bible conferences? It is not. Hyper-Calvinism is a distinctly sectarian teaching, held by a few who follow a particular man-made creed. It is not held by Bible-believing Christians in various denominations, but only by followers of John Calvin. I do not say that these hyper-Calvinists are dishonest; I do not say that they do not intend to follow the Scriptures. But I say that they are biased by sectarian spirit. They are influenced by a human creed, and have a sectarian and biased viewpoint.

For example, I have before me the book by Dr. Loraine Boettner, *The Reformed Doctrine of Predestination*. This book is greatly valued by hyper-Calvinists. It has gone through eight editions since 1932, has 432 large pages, is a recognized textbook on the subject.

But note that this doctrine is called "the reformed doctrine" of predestination. In other words, predestination, as here taught, is a doctrine of the reformed faith, that is, a doctrine as held by Presbyterian and Reformed churches.

It would be only natural for some Catholic to write a book on "the Catholic doctrine of the mass." That would cause no surprise because the doctrine of the mass is a sectarian doctrine of the Roman church. A book on "the Mormon doctrine of plural marriages" would be suitable because the doctrine that God ordained for Mormon men to marry as many wives as they could so they would have more wives in Heaven is a Mormon doctrine. It is not a generally accepted, evangelical doctrine that cuts across all evangelical denominations. It is not a Bible doctrine. And so the term, "The Reformed Doctrine of Predestination," accepted and widely used by those who believe in that doctrine, indicates that it is really a sectarian doctrine.

But a second name, even more widely used for this particular doctrine that some are predestined to be damned by the plan of God, is *Calvinism*. That means that this doctrine was formulated by Calvin, and those who hold it get it from Calvin. And their statement of faith follows exactly and literally every doctrinal position of Calvin.

I am saying that this hyper-Calvinistic position is a sectarian doctrine.

A sectarian viewpoint is fatal to an unbiased approach to the Scriptures. Any doctrine to be accepted by Bible believers ought to be one which is plainly found in the Bible itself by honest seekers with open hearts, whether from any denomination or no denomination. In my book, *Bible Baptism*, I expressly state that I am not interested in teaching what Baptists believe about baptism or why pedobaptists are wrong on baptism; I am interested only in teaching what the Bible teaches about baptism. A strict denominational pride would color everything found in the Bible and make one's teaching unreliable.

All over America, Bible institutes which are interdenominational in character, fundamental and orthodox, find certain great doctrines clearly taught in the Bible. It may be surprising to some, but the doctrine of salvation by grace, without works, and the kindred doctrine of God's faithful keeping of born-again Christians and their eternal security are clearly taught in Bible institutes and undenominational seminaries over the world. You see, these doctrines are found in the Bible. A man who is an ardent Presbyterian, or a Baptist, or a Pentecostalist, or one of Christian and Missionary Alliance background, for example, may find this doctrine in the Bible. Some honest people differ, but certainly the matter of salvation by grace through faith, and God's merciful

(Continued on page 6)

The President's Testimony to D. L. Moody

Dr. Woodrow Wilson, the President of the United States, has given an interesting impression of his contact with D. L. Moody. "I was in a barber's shop, sitting in a chair, when I became aware that a personality had entered the room. A man had come quietly in upon the same errand as myself, and sat in the next chair to me. Every word that he uttered showed a personal and vital interest in the man who was serving him; and before I got through with what was being done to me, I was aware that I had attended an evangelistic service, because Mr. Moody was in the next chair. I purposely lingered in the room after he left, and noted the singular effect his visit had upon the barbers in that shop. They talked in undertones. They did not know his name, but they knew that something had elevated their thought. And I felt that I left that place as I should have left a place of worship." The secret of Moody's power was that he was ALWAYS ABOUNDING (I Cor. 15:58).—Hy Pickering

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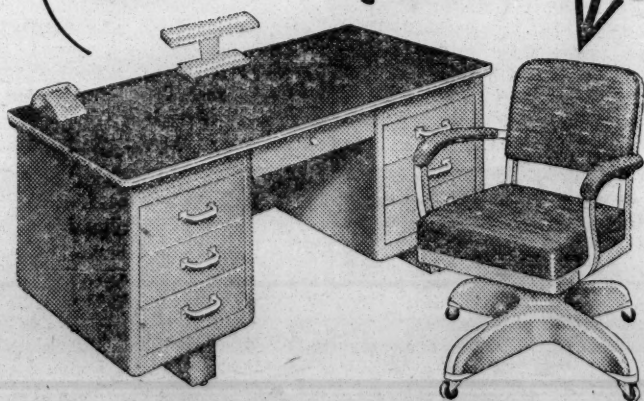
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Billy Graham and Associates

(Continued from page 1)

Bush street. He will speak on 'A Time for Greatness in the Church.' "Dr. Bader, who has been directing the follow-up program of the Billy Graham campaign in New York, is in the city with other members of the Graham team, making plans for the San Francisco crusade, which will be held in April of next year. Bader is also executive secretary of the world convention of Christian Churches (Disciples of Christ)."

Dr. Bader will be remembered as long being an official of the National Council of Churches. A San Francisco area pastor says, "West Side Christian is one of the most liberal churches of San Francisco."

Dr. Graham and Notorious Nels F. S. Ferre at Modernist Colgate Rochester Divinity School

From the December issue of the *Crusader*, official organ of the American Baptist Convention, along with two pictures, we take the following: "With an injured knee, and told by doctors to keep off his feet for three weeks, Billy Graham came to Colgate Rochester Divinity School and (above) addressed 700 students, faculty members and friends . . . Two days later a retreat embracing the whole Divinity School community in prayer and worship was led by Dr. Nels F. S. Ferre, Andover Newton Theological School."

Both the seminaries mentioned, Colgate Rochester Divinity School, where Graham and Ferre spoke, and Andover Newton, where Dr. Ferre is a professor, are notorious for their opposition to the historic Christian faith. Both are schools of the American Baptist Convention.

Ferre is the man who, in the book, *The Christian Understanding of God*, says, "Nor did all the Son concentrate Himself in Jesus. While Jesus lived, the Son was not exhaustively present in Jesus" (page 189). And again on page 192, "The birth stories are, to be sure, most improbable on other grounds, and perhaps for this reason, the simplest thing to believe may be that Joseph was the natural father of Jesus." But on page 191 he suggests the following, "Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries . . . Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps . . . Such an interpretation has been made of his life, and who can deny that such a conjecture could be true?"

The *Crusader* seems not to have felt anything queer about Dr. Billy Graham and Dr. Nels Ferre's being welcomed alike at the same infidel seminary, and found no embarrassment in the report. We feel sure Nels Ferre was not embarrassed, since his teaching and that of the Colgate Rochester Divinity School are the same. The report of the service does not indicate that Dr. Graham embarrassed anybody there nor that he was embarrassed.

Dr. Bonnell Says New York Crusade Claim of "60,000 Decisions for Christ" Is Inaccurate, Should Be Dropped

The *New York Times* for December 2 has a news article headed, "Dr. Bonnell Finds Graham's Crusade Helped Churches." It says, "The Rev. Dr. Billy Graham's New York Crusade was evaluated as 'a genuine success' by the Rev. Dr. John Sutherland Bonnell in a sermon yesterday at the Fifth Avenue Presbyterian Church, at Fifty-fifth Street."

Dr. Bonnell was a member of the Crusade executive council and approved the Crusade, saying, "As might be expected, the Madison Square Garden meetings had all the effectiveness of mass evangelism, and some of its defects."

He said, "One of the most serious defects in the crusade has been the over-emphasis on statistics." Then the news article continues, "He noted that 60,000 'decisions for Christ' had been re-

ported in the press, and said the phrase was 'quite inaccurate and should be discarded.'"

Dr. John Sutherland Bonnell is the man made famous by an article in *Look* magazine on what Presbyterians believe, in which he said it was not necessary to believe the virgin birth of Christ to be a Presbyterian pastor. In the Scotland Crusade Dr. Graham to this editor personally repudiated Dr. Bonnell and condemned that article in *Look* magazine, said that Dr. Bonnell did not go to Scotland at his invitation, and that he had not introduced him from the platform or even had him lead in prayer. But in the New York Crusade Dr. Graham had changed his policy, now went openly under the sponsorship of the modern Protestant Council.

More Members for Dr. Norman Vincent Peale's Church

In the *New York Times* for November 18 was a brief news article with the headline, "121 JOIN PEALE CHURCH, New Members Are Welcomed at Marble Collegiate."

The news article tells how 121 new members were publicly welcomed into the church by Dr. Peale and says, "Dr. Peale said forty of the new members joined as a direct result of the Billy Graham Crusade here."

Then it said, "Dr. Peale preached on 'Solving Your Problems Through Creative Thinking.'"

Dr. Peale's church received more members out of the Billy Graham Crusade than any other church.

As the *Christian Life* magazine reported, Dr. Peale's church is not generally regarded as evangelical. Dr. Peale is widely known for urging people to change their lives by thinking nice thoughts. In *Look* magazine since the Crusade finished, he has announced they have public dances in the church building.

Dr. Billy Graham in San Francisco

Since the Billy Graham team plans to go to San Francisco next April for a campaign, his recent trips to the city and the good work of his publicity director, Mrs. Betty Lowry, have placed his name often in the San Francisco and Oakland newspapers.

Bill Rose, *Tribune* church editor of the *Oakland Tribune* for December 17, had an article, "Clerics Criticize, Praise Graham Bay Area Crusade." He says that in a telecast the preceding evening: "Dr. John Bennett, dean of the faculty of Union Theological Seminary, New York City and guest professor at the Pacific School of Religion, Berkeley, both criticized and praised Graham and Dr. Carl Howie, pastor of Calvary Presbyterian Church, San Francisco and co-chairman for the Billy Graham Cow Palace Crusade next May lauded Graham and his ministry."

"Dr. Bennett declared that no city should bring Graham on his own terms. He disliked the idea of a large Graham team determining policy and conduct of the crusade. Dr. Howie assured Bennett that in San Francisco the local committee 'will control policy and not the team.'"

"Says Lessons Learned"

"Mrs. Betty Lowry, publicity director for Billy Graham, said today that this was constructive criticism and lessons were learned in New York that prevent such problems in the Bay Area."

Then Rose says that Dr. Bennett, of Union Theological Seminary, New York, "attacked Graham for believing everything in the Bible as true just because it is in the Bible." But the article says, "According to Mrs. Lowry, Graham has high regard for Bennett's insight and observations and a complete transcription of the telecast is being sent to Graham for study."

So the modernists in San Francisco say that "in San Francisco the local committee 'will control policy and not the team.'" And

Sinners Redeemed . . .

(Continued from page 1)

His purpose very plain:

"The scripture hath shut up all under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith, we were confined under law, shut up unto the faith about to be revealed. Wherefore the law was our tutor [or school-master] unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a tutor [or school-master]."—Gal. 3:23-25, (R. V.).

God's Word is plain, that God put men under the law, not that they should be saved by keeping it, but that they might be led to see their need of a Saviour, one to redeem them from the curse of the law: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13); and then, having redeemed them from the curse of the law, and from all iniquity (Titus 2:14), to adopt them as His own children, "heirs of God, and joint-heirs with Christ" (Rom. 8:17).

His Wonderful Plan

So wonderful is the plan that it is hard for a human being to grasp it. *God's plan with men* is not simply to save them, but to put them above all other created beings. "Unto which of the angels said he at any time, Thou art my Son?" (Heb. 1:5). Yet, "having in love predestinated us for adoption as sons through Jesus Christ to himself" (Eph. 1:5, 1911 Bible), "heirs of God and joint-heirs with Christ" (Rom. 8:17), He puts us far above angels; "For ye are all the children [sons] of God by [through] faith in Christ Jesus" (Gal. 3:26). But men can only come into this higher relation to God as sons by being redeemed from under the lower relation, under the law. Hear God's Word:

Dr. Graham "has high regard for Bennett's insight and observations" and will study the telecast to see what he can learn from the infidel, Dr. John Bennett!

The November 11 *Oakland Tribune* tells of a meeting with "more than 1,000 Northern California ministers at the Fairmont Hotel," of meeting with "1,000 key Northern California laymen for a banquet" the next night at the same hotel, and of a meeting with "more than 600 movie stars, directors, producers and motion picture executives at the Beverly Hilton Hotel in Los Angeles."

Rose said, "It is at the request of actor James Stewart, director-producer Cecil B. DeMille, Paramount Studio vice president Y. Frank Freeman and George Bag-nall, motion picture industry executive, that Graham is returning East by way of Southern California."

The *San Francisco Examiner* for November 11 said, "Asked how many of the 60,000 'deciders for Christ' at his recent New York revival remained true to their new found faith, Graham confessed that 'lots of them do backslide.'"

The *San Francisco Examiner* also reported that "After a third request, Graham reluctantly admitted that 25 per cent of the 'deciders for Christ' were 'backsliders.'"

"But the follow-up system is not foolproof," he was quick to remark. "It depends on the local churches. So many go into a cold church where there is no welcome, no warmth."

So here Dr. Graham does not make the same point which he has used before. In excusing the practice of sending converts to modernistic churches, he previously said we must leave that matter of taking care of the converts to the Holy Spirit.

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"When the fulness of the time was come, God sent forth his Son, made [born] of a woman, made [born] under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

This higher relation as sons of God can be attained only by men coming out from under the law; and men can come out from under the law only by being redeemed from under the law.

Redeemed, Not Under Law

God's Word teaches clearly, then, that when one is redeemed, he is no longer under the law. "Ye are not under the law" (Rom. 6:14); "What things soever the law saith, it saith to them who are under the law" (Rom. 3:19). Then some are under the law and some are not under the law; "Wherefore the law was our tutor unto Christ that we might be justified by faith. But after the faith is come, we are no longer under a tutor" (Gal. 3:24, 25, R. V.).

Pause, reader, and try to grasp the meaning of this. If the believer is redeemed from all iniquity (Titus 2:14), and is not under the law, (Rom. 6:14), then he is sure of Heaven; for "sin is not imputed [reckoned] when there is no law" (Rom. 5:13). It is not reckoned or imputed because it has all been reckoned or imputed to Christ (Isa. 53:6, Titus 2:14). Why, then, serve God? Not from fear of the law; not from fear of Hell; but from love to Him who redeemed us from the curse of the law, having been made a curse for us (Gal. 3:13).

Redeemed Become Sons of God

Just as clearly God's Word teaches that those who are redeemed from the curse of the law (Gal. 3:13), from all iniquity (Titus 2:14), become the sons of God; for that purpose "God sent forth his Son, made [born] of a woman, made [born] under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:4-6). "For ye are all the children [sons] of God through faith in Christ Jesus" (Gal. 3:26).

But there is, in *God's plan with men*, beyond this a still more blessed, wonderful teaching: "Wherefore thou art no more a servant, but a son" (Gal. 4:7). The one who is redeemed from under the law (Gal. 3:13) never gets back under the law again—"Wherefore thou art no more a servant, but a son." That means, then, certainty of going to Heaven, certainty of being a son of God forever. And this new relation,

(Continued on page 9)

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Predestined for Hell?

(Continued from page 4)

keeping of His saints by grace, is not a sectarian doctrine. Now Calvin believed in these doctrines of grace. They are found in the Bible. But Calvin's doctrine about "reprobation," that is, that God has foreordained and planned that some people should be damned, is not an evangelical doctrine found by honest Bible believers of all faiths or of most faiths in the Bible. It is a sectarian doctrine held only by those who follow Calvin's philosophy.

That hyper-Calvinism is a sec-

tarian doctrine is illustrated by the other doctrines that go with it. For example, I was in a service to approve a statement of faith for the National Association of Evangelicals. It was agreed that the statement of faith should require a belief in "the new birth." But when I suggested that in the statement of faith we should say "saved by grace through faith," the committee was warned that we should leave out "by faith," because Dutch Reformed people who are strict Calvinists insist

that those who are foreordained to be saved are saved irresistibly, without any exercise of the will, without any co-operation with God, and that some are saved in babyhood or in their mothers' wombs! I say this illustrates that hyper-Calvinism is a sectarian doctrine, held by members of a sect and goes with other sectarian doctrines.

To show the bias, the limited and prejudiced sectarian viewpoint of hyper-Calvinists, let me give an example of typical hyper-Calvinistic argument.

Dr. Loraine Boettner, in *The Reformed Doctrine of Predestination*, page 47, says, "There are really

only three systems which claim to set forth a way of salvation through Christ." And he names them: 1. Universalism, that all will be saved; 2. Arminianism, "which holds that Christ died equally and indiscriminately for every individual . . . , that saving grace is not necessarily permanent; but that those who are loved of God, ransomed by Christ, and born again of the Holy Spirit, may (let God wish and strive ever so much to the contrary) throw away all and perish eternally"; and 3. Calvinism. Note that Dr. Boettner, with other hyper-Calvinists, states that "there are really only three systems which claim to set forth a way of salvation through Christ." He says, "Only two are held by Christians, that is, Calvin's position and Arminius' position."

Does not this show that Dr. Boettner, with other radical hyper-Calvinists, is either totally unaware of the vast mass of evangelical literature on this subject and the position of most orthodox Christians in the world, or that he is so biased that he plays down the facts and omits them in this case? That is the viewpoint of a narrow-minded, warped sectarian.

Do you really believe that the only two systems of doctrine concerning the way of salvation aside from universalism, which he admits, "has never been held by an organized Christian church," are Arminianism and hyper-Calvinism? (He means Calvinism as taught by Calvin himself and by the Westminster Catechism involving Calvin's doctrine of predestination).

The simple truth is that probably not one out of ten, even of Presbyterians, in the United States believe in Calvin's position on the matter of salvation. Almost no Baptists believe that. And yet these groups are not Arminian. The Bible institutes, the independent Christian colleges in America are generally not Arminian, yet they do not hold to Calvin's position of strict predestination, limited atonement, irresistible grace, and that God planned some to be eternally damned. Most of the best Christians in America, the most devout Bible believers, are neither strict Calvinists nor Arminians.

The great evangelists and soul winners have usually been men who were not Arminian, because they believed in salvation by grace, without works. Moody, Torrey, Chapman, Truett, Billy Sunday, Bob Jones, Billy Graham, for example; none of them have been Arminian. They have not believed that a born-again child of God, saved by grace, will fall away and be lost. They did not claim to be Arminian, and Arminians do not claim them.

Yet none of these men believed that people are saved by irresistible grace without any reference to their own choice, or that God has foreordained others to be damned without a chance to be saved.

III. Few Evangelical Christians Hold This Extreme Predestination Doctrine

When large claims are made about how many groups of Christians are Calvinists, the reader must bear in mind that in general terms, as most Christians use this word, Calvinism does not refer to this radical predestination doctrine of Calvin, but to the doctrines of salvation by grace, the security of a born-again child of God, kept by God's power. As we have said before, great masses of Christians believe that man is a fallen creature who cannot save himself, that man is depraved, dead in trespasses and sins, and that only the grace of God can save such a sinner, even as Calvin believed. The great masses of orthodox, Bible-believing Christians agree that God has plans in this world and has His hands on the affairs of men. They know that God has chosen the nation Israel, has chosen certain individ-

uals for certain tasks. They believe that God has known ahead of time who will come to love and trust Him, that He has predestined these to be conformed to the image of His Son, as we are plainly told in Romans 8:29. But they are not Calvinists as regards predestination.

Dr. Boettner, in his textbook, *The Reformed Doctrine of Predestination*, lists as Calvinistic the Baptist and Congregational Churches, the Established Church of England, the Episcopal Church in America, Lutherans, and Puritans, as well as Presbyterian and Reformed Churches. He even says, "This faith was for a time held by the Roman Catholic Church, and at no time has that church ever openly repudiated it."

But that does not mean that all these church bodies or all the Christians involved, or that even any considerable fraction of the Christians involved, believe in the radical, hyper-Calvinistic doctrine of predestination. They certainly do not. In fact, Boettner plainly admits this. He says, "It is only rarely that we now come across those who can be called 'Calvinists without reserve.'" The more independent Bible study increases and the more scriptural evangelism we have, the less do people believe in this hyper-Calvinistic doctrine of predestination.

Do Baptists believe in "The Five Points of Calvinism"? They do not. Many years ago there was a division among Baptists in the southern United States on this subject. The two bodies were called "Primitive Baptists" and "Missionary Baptists." There are now 8 million Southern Baptists, many other Missionary Baptists, but only a handful of Primitive Baptists, not more than a very few thousand. It is a dying group. And all the other millions of Baptists in Baptist bodies, with rare individual exceptions, repudiate hyper-Calvinism. Conservative Baptists, the General Association of Regular Baptists, the American Baptist Convention, Swedish Baptists, German Baptists—all these, perhaps 16 million Baptists in America—are not Arminian, but they are not actual Calvinists. Only the Free Will Baptist group in the States and the small group of Reformed Baptists in Canada hold to the Arminian position. None but the small "Primitive Baptist" group, called sometimes "Hard-Shell Baptists," are strict Calvinists. The other millions hold to salvation by grace, and the other great doctrines of grace of evangelical Christianity, but they disagree heartily with Calvin's Five Points, in his radical teaching on predestination.

In the interdenominational, fundamental movement in America represented by Moody Bible Institute, Bible Institute of Los Angeles, Wheaton College, Bob Jones University, Northwestern Schools, the great Bible institutes of the Christian and Missionary Alliance, etc., and in the many, many other interdenominational, fundamental Bible institutes and Bible colleges, you will find almost no teachers who are hyper-Calvinists and, I think, not a single statement of faith taking the hyper-Calvinist position. So the claims of the predestinarians on this matter are wrong.

Wherever people gather without the bias of a sectarian denominational spirit, and study the Bible with earnest, believing hearts, then hyper-Calvinism loses out as it has lost out in the fundamental Bible institutes of America, on the principal Bible conference programs of America, in the principal interdenominational Christian magazines in America, and in the great revivals of leading soul winners. On the fringes of the fundamentalist movement, only one well-known man, an active defender of his modernistic denomination and a worker with the National Council of Churches, a defender of procommunist church leaders of Czechoslovakia and other countries, is an ardent hyper-Calvinist. But he has that position because he is literally a sectarian Calvinist, a Reformed Presbyterian, following the Westminster Catechism. He did not get his position as an independent, fundamental Christian. So there are few evangelical Christians holding the hyper-Calvinistic viewpoint.

(Continued next issue)

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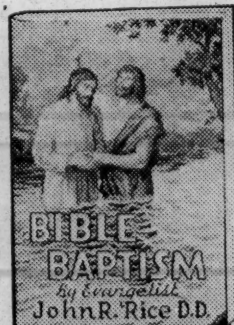
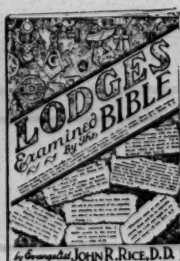
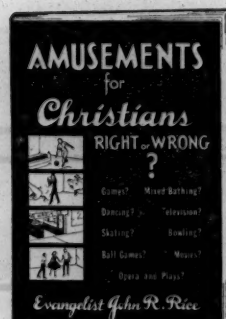
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Man's Greatest Need

(Continued from page 1)

day. He was a religious man. He knew the Old Testament Scriptures; he kept the law; he observed all the feast days. He had gone so high in the study of religion and in living a strict religious life that he had been made a member of the select group called the Sanhedrin. This group consisted of seventy-one men of the highest rank and the most devout nature. The Sanhedrin was virtually a religious Supreme Court. A man had to live a clean moral life, and he had to live up to the highest religious codes in order to be a member of the San-

hedrin—So we see that Nicodemus was not a down-and-out sinner. He was a renegade. He was an up-and-out sinner. He had character; he had devotion; he had religious zeal; but he needed more—he needed Jesus Christ. Today we would count Nicodemus as a leader in the community, a citizen any town would be proud to own. Yet his need was as great as the worst man in Jerusalem. He needed to be born again.

There are many men today such as Nicodemus. They live good, clean lives. They serve well in civic life; they are honest in business; they are good to their families; they even go to church and contribute to all good causes. But let me tell you plainly that this is not enough. You can't rest your hope of Heaven on your own goodness or works. Compared to some people, these moral persons stand out to good advantage, but they fall short of God's standard.

When Billy Graham began his meeting in New York City, a prominent reporter writing about the crowds which attended, said this, "Most of the people in the first service were well-dressed people and not the derelicts from Skid Row which the evangelist came to convert." Don't you see what he was saying? He was saying that these well-dressed people did not need conversion, but just those who were down-and-out bums. But it doesn't matter who you are nor how high you have gone in worldly circles or worldly wealth. You need Jesus; you must be born again. This was true of this wonderful man named Nicodemus; it is true of the lowest man in our city. It is true of everyone of us.

Now we read that Nicodemus came to Jesus by night. He was a high man in the Sanhedrin and Jesus was the hated Galilean. Nicodemus just didn't want anyone to see him coming to Jesus to ask direction in religious matters, since he himself was supposed to be a master of these things. Regardless of why he came, I am glad that he did come, because his coming made it possible for us to hear some of the greatest spiritual truths that ever dropped from the lips of Jesus, as He spoke to Nicodemus about the new birth.

What did he say when he came to Jesus? "Teacher, we know that You came from God. We have watched Your miracles and know that no man can do these things unless God be with him." That was as far as Nicodemus could go. He recognized Jesus as a great teacher and a good man, but that was all. He did not see Him as the divine Son of God.

Today, the Jews and many other people feel the same way about Christ. They say, "Yes, we have read about your Jesus. He was a fine man; He went about doing good; He helped many people and

The Beyond

IT SEEMETH SUCH A LITTLE WAY TO ME
ACROSS TO THAT STRANGE COUNTRY, THE BEYOND;
AND YET, NOT STRANGER, FOR IT HAS GROWN TO BE
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AND SO FOR ME THERE IS NO DEATH;
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—Ella Wheeler Wilcox

lost in trespasses and sin in spite of all of his religious knowledge. It is just as true today as it was in the time of Nicodemus.

So there is the picture—Nicodemus, the religious leader, slips under the cover of darkness to see Jesus. He opens his conversation by complimenting Jesus on His work. But I believe that under his long robe there was a heart which was hungry for something better than he had. Nicodemus was surely not satisfied with the rites and ceremonies of a dead religious order. I believe that he wanted to have a real experience of the reality of God.

II. Second, We See the Saviour

Now, how did Jesus receive Nicodemus? Probably the Lord had had a hard day and was quite tired, but He didn't ask to be excused. Jesus is always accessible. He is always ready to save a sinner when he calls upon Him. He is always ready to hear the cry of one of His children. When you try to get in to see some people today, they are surrounded by bodyguards and secretaries, but Jesus was always approachable. Nothing in the world stands between us and Him except our sins.

Now Jesus passed over Nicodemus's compliment. He looked deep down into his heart and saw the hunger and the longing which was there. He saw that all of the power and position and piety of Nicodemus had not satisfied him. Like a flash he answered, "Nicodemus, you have religion, position, and power. But unless you are born again, you can never see the kingdom of Heaven."

A man in this world may see the great sights of this world. He may see the oceans as they move and throb. He may see the rivers as they course their way toward the sea. He may see the great countries, the crowded cities, and the multitudes of people. But if he has never been born again, he will never see the kingdom of God, much less enter into it or enjoy it.

What kingdom was Jesus talking about? There is a mineral kingdom where you find all manner of stones and jewels. But God's kingdom is higher than that. There is the vegetable kingdom where you find trees and plants and flowers, but God's kingdom is higher than that. There is the animal kingdom, embracing all living creatures, including man, but God's kingdom is higher than that. There is the kingdom of the mind and the spirit. This kingdom embraces reason, conscience, memory, love, and hope; but God's kingdom is higher than that.

There are the kingdoms of certain countries, but God's kingdom is higher than these kingdoms. Above all these kingdoms is the kingdom of the spiritual and eternal. God rules in that kingdom,

and all things are subject unto Him. It is a kingdom which shall never perish. It is a kingdom of joy and peace and happiness. And Jesus said in effect, "Nicodemus, I know your heart. You are hungry for all those eternal joys which are found only in God's kingdom. You will never see any of them unless you are born again."

Nicodemus had never heard anything like this before. When Jesus used the word "born," Nicodemus could not think of anything but a physical birth. So we hear him saying, "How can these things be? I am an old man. Can I go back into my mother's womb the second time and be born?" With all of his religious background, we can see that Nicodemus didn't understand spiritual truths. He saw only the physical, and Jesus spoke of the spiritual. The Bible tells us that spiritual things must be spiritually discerned. Until you are saved and led by the Holy Spirit, you never understand the things of God. Talk to an unsaved man about the Holy Spirit, and he doesn't know what you are talking about. Talk to him about being led of the Spirit, about doing the will of God, about justification or repentance or consecration. You might as well speak to him in a foreign language. He is not spiritual, and therefore cannot understand spiritual things. Nicodemus was not spiritual; therefore, he did not understand.

Now Jesus says something which has been misinterpreted by many people, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Certainly Jesus was not saying that baptism was necessary to salvation. Baptism is an outward thing, and conversion is an inner thing of the heart. A man can have a black heart, but baptism cannot change it. He can be baptized in every stream of the world, but that water will not wash away a single sin nor

(Continued on page 8)

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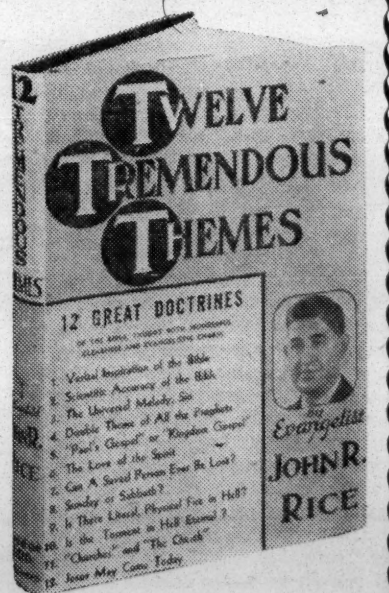
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Man's Greatest Need

(Continued from page 7)

admit him to Heaven. If baptism is necessary to salvation, no one was saved before John the Baptist, because baptism was not mentioned in the Old Testament. If baptism is necessary to salvation, the dying thief and many others who have been saved are now in Hell. Many Christians died without having an opportunity to be baptized. If baptism is necessary to salvation, then we must ignore every passage in the Bible which tells that salvation is by grace through faith.

Am I minimizing the importance of baptism? Not one whit. I am simply saying that baptism has nothing to do with salvation. BUT BAPTISM DOES HAVE EVERYTHING TO DO WITH OBEDIENCE. You can be a Christian without baptism, but you cannot be an obedient Christian. I truly believe that if a man has been saved, if he has had a real experience of grace, he will want to go on in the matter of baptism as an act of obedience to the One who has saved him. You can have some doubts of a man's salvation if he is not willing to go all the way with Christ, all the way from salvation to obedience and to a useful, consecrated Christian life.

What, then, did Jesus mean by being born "of water"? There are two possible meanings. First, He may have been talking about the physical birth. Nicodemus had mentioned that birth, so maybe Jesus was saying, 'Nicodemus, the physical birth is not enough. You must be born of water, which is the physical birth, but you must also be born of the Spirit before you can enter the kingdom of God.' The next verse contrasts our two natures. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." So when Jesus speaks of "water" He might have been talking about the physical birth. He might have been saying, "It takes two births to get into the kingdom. The physical birth brings physical life, and the spiritual birth brings spiritual life."

But there is another interpretation given by many scholars. In several places in the Bible the word "water" is used as a symbol of the Word of God, the Bible. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst." He meant that our thirst would be satisfied if we took God's truth into our heart. In 1 Peter 1:23 we are told that we are born again by the Word of God, which liveth and abideth forever. So Jesus put the two together and said in effect, 'If you want to enter the kingdom, you must be born of the Word of God and of the Spirit of God.'

And, my friends, nobody has ever been saved any other way. Have you been saved? Review your own conversion. First, the truth of God's Word got hold of you. You may not have known much Scripture; you may not have been able to quote John 3:16; but you knew enough Bible to know that you were lost and needed Christ. Then the Holy Spirit brought conviction and repentance and faith. So it was that the Holy Spirit and the Bible worked in your heart, and out of that process came your salvation. So let us ask Jesus again to tell us how to enter the kingdom, and we hear Him answering, 'God's truth and God's Spirit work in your heart,

and the result is the salvation of your soul.'

God created the world, and that was the first creation. When He saves a man, that man becomes a new creation in Christ Jesus. And God brings both of these creations about in the same way. Go back to the creation of the world and look at the process. First, there was darkness. Second, God's Spirit moved over all. Third, God's word was spoken. Fourth, there was light. Now look at the sinner and his conversion. First, he is in darkness of sin and death. Second, the Holy Spirit quickens him. Third, the Lord speaks through His Word. Fourth, the sinner is brought from darkness into light.

Now Jesus uses an illustration to help Nicodemus. Probably the wind was blowing and Jesus said, 'Nicodemus, the wind blows where it wants to blow. You hear the sound of it, but you can't tell where it came from nor where it is going. So is everyone who is born of the Spirit.' He was simply saying, 'Nicodemus, you are a master of Israel, but you don't know everything. Can't you leave the mysteries to God? You accept worldly things when you do not understand them. Why can't you accept the heavenly truths which you do not understand?' Then Jesus goes on to say, 'There is just one who has been to Heaven and come down to earth. I am that one. I know heavenly truths, but you don't know them. You must accept them by faith.' This is still true today. We accept all kinds of earthly mysteries without question. Why can't we accept heavenly truths by faith?

I have a television set in my living room. Someone can speak or sing in New York City or Los Angeles, and the sight of him and the sound of his voice are brought right into my living room through a tiny wire. I cannot understand a mystery like that, and neither can you, but I am not going to throw my television set out of the window simply because I do not understand all about it.

A young man said to a farmer who was a Christian, "I don't believe in the new birth. I don't believe anything I can't reason out."

"Well," said the farmer, "on my farm I have some geese, some sheep, some hogs, and some cows. All of them eat the same grass. Can you tell me how that grass is turned into feathers and wool and bristles and hair?"

And the young man answered, "No, I can't understand it, but I guess I will have to believe it, because I know it is true."

"Well," answered the farmer, "I can't help but believe in Jesus Christ. He changed me and He has changed others. I cannot understand it, but I know it is true."

The wise man is the one who accepts the things of God by faith, even though he doesn't understand it all.

Now what is the thing that causes a man to be different after he has been born again? He has the same old body and the same old temptations. But here is the difference; he has a new nature.

Some years ago an oil company used these words as a slogan, "Something new has been added." That is the thing which has happened to a Christian. A new nature has been added. When a man is born of the flesh, he inherits his parents' nature. When a man is born of the Spirit, he is given a new nature from God, and that changes everything. The kingdom of God begins here when a man is born again. It goes on down through eternity.

Now a man down here who has not been given a new nature would be miserable if he went to a cottage prayer meeting where everybody is expected to get down on their knees and pray. Likewise, if he had no taste for spiritual things, if he was bored by the Gospel, if he didn't love the Bible and never prayed, he would be wretched in Heaven. Suppose that you took a fish out of water, put him on a golden plate, surrounded him with sweetest flowers, sprinkled him with costly perfume, and filled the air with music—would the fish be happy and contented? No, he would be out of harmony with his environment

and he would die. So it would be with a man in Heaven who has never been born again.

III. Third, We See the Salvation

Was Nicodemus saved? I am quite sure that he was, although no outward expression was given that night. I don't know what he said to Jesus before he left Him, but I believe that he was a changed man. He had a hungry heart when he came to Jesus; I don't believe he went away unsatisfied.

Now look at two after-events in the life of Nicodemus. There came a time when Jesus was being discussed in the Sanhedrin. Nicodemus had the courage to stand up for Him. *Romans 10:11* tells us that if we believe on Christ, we will not be ashamed of Him. Nicodemus stood up for Christ where the greatest courage was required. Then one day Jesus died upon the cross. Who is going to take Him down, prepare Him for burial, and lay Him in a tomb? Two men came to the cross. One was a rich man, Joseph of Arimathea. Who was the other one? Look at him closely. Why, it is Nicodemus. He has been born again! The Word of God and the Spirit of God have done their works. And I believe that Nicodemus is in Heaven with Jesus now.

I wish that I had time to tell you what the new birth can do for a man, but that would require many sermons. It is sufficient to say that when a man has been born again his whole life will be changed, and he will be on the way to Heaven instead of Hell.

And how was Nicodemus saved? Jesus tells an Old Testament story to show him the way. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." You remember that the children of Israel were bitten by fiery serpents and were dying. God told Moses to make a brazen serpent and lift it up on a pole. Then all who looked to that serpent were healed. Notice what these people had to do. They did not rub ointment upon

their sores; they did not minister to others who had been bitten; they did not fight the serpents; they did not make an offering to the serpent on the pole; they did not pray to this serpent; they did not look to Moses. They just had to look to the serpent in faith and beyond that serpent to God. So Jesus said, 'I am going to be lifted up. Look unto me and be ye saved.' That is the simple way of salvation. Jesus has been lifted up on a cross. When you and I look unto Him by faith, we will be saved. A lift and a look, and we are born again. We are saved and on the way to Heaven. Jesus has been lifted; it is up to us to do the looking.

Dr. J. Wilbur Chapman tells of riding a train out of Atlanta one day. Across the aisle there was a man who seemed to be awfully nervous and excited. He would look out of the window for a while, then pace up and down the car, and finally come back to his seat. Dr. Chapman said to him, "You seem to be quite excited. What is the matter?"

The man replied, "Stranger, I have been blind all of my life. I have been down to Atlanta; the doctor operated on me; and now I can see. This is the first time that I ever saw these towns, the trees, the beautiful flowers. My wife and children are going to meet me at the station. I have never seen them. I have a right to be excited."

Soon that train pulled into a small station. When the man left the train, his wife and children rushed into his arms. They hugged him and covered his face with kisses. Suddenly the man lifted his hands up to heaven and shouted, "Glory! Glory, I can see! I can see!"

Have your eyes been opened? Have you seen Christ and received Him as your Saviour? Then why not come and give Him the best that you have? Are some of you still in spiritual darkness? Jesus is calling you today. He wants to save you and bless you. Come to Him and you will experience the greatest joy in the world, the joy of knowing that you have been born again.

You May Be Born Again, Saved Today

You have read the blessed sermon about Nicodemus, who came to Jesus and learned how to be born again. Now let the editor urge you to act on this matter today. If you are unconverted, or if you are not sure you are saved, I beg you in Jesus' name to confess your sinfulness to God, and turn to Jesus in your heart, trusting Him to change you and save you and make you a child of God today!

The moment you look to Jesus Christ in penitent faith, depending on Him to save you, He will do it! That moment you will have everlasting life. Will you do it today?

First, settle the matter in your own heart. Decide now: will you turn your heart from sin and trust Jesus to forgive you and save you now? Then I suggest you claim Jesus by signing the decision form below, copying it in a letter, and mailing it to me at once. I will tell the beloved Southern Baptist preacher, Dr. Ford, of your decision, and we will rejoice together. I will write you a letter of encouragement and counsel. Oh, I beg you, DO IT NOW! Decide and sign and copy and mail this confession today.

Evangelist John R. Rice
Editor, SWORD OF THE LORD
214 West Wesley
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Another year with Thee.

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Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year of dawning!
Dear Master, let it be
On earth, or else in Heaven,
Another year for Thee!

—FRANCES R. HAVERGAL

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Sinners Redeemed . . .

(Continued from page 5)

and this certainty of Heaven are settled for men, not when they die, nor when they have united with some church, or have been baptized, but the moment men repent from their sins and accept the Saviour as their Redeemer from all iniquity; for God's Word says, "He that believeth on the Son hath everlasting life."—John 3:36; and "Ye are all the sons of God through faith in Christ Jesus" (Gal. 3:26, margin).

A New Motive

This new relation with God gives men a new motive. Under the law, guilty, condemned by it, the motive was fear. But when men have been redeemed from under the law and adopted as sons of God, the motive of fear is no more the motive of life. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

The motive of the son towards the father is not fear, but love. And this love is produced by the fact that God, in love, provided this great, wonderful plan for men, "having in love predestinated us for adoption as sons through Jesus Christ to himself" (Eph. 1:5), and the fact that the Saviour loved us and gave Himself for us (Gal. 2:20).

Hence, Paul tells us, "The love of Christ [not the fear of the law, nor the fear of Hell] constraineth us; because we thus judge, that if one died for all, then were all dead [all died]; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:14, 15).

Our Saviour, the night before His crucifixion, made clear that this was to be the motive in the life of God's children. In instituting the Lord's Supper He said, "This is my blood of the new Testament [covenant], which is shed for many for the remission of sin" (Matt. 26:28); then, following this, before leaving the supper room, He said, "If ye love me, keep my commandments" (John 14:15); not, "if ye are afraid of the law, keep my commandments"; not, "if ye are afraid of going to Hell, keep my commandments"; not, "if ye wish to make sure of going to Heaven, keep my commandments"; but, "if ye love me." But why love Him? Because "this is my blood of the new Testament [covenant], which is shed for many for the remission of sins." And God has said plainly, "Apart from shedding of blood there is no remission" (Heb. 9:22).

The great capitalist, the multimillionaire, may turn philanthropist, and spend all his wealth in building schools, or libraries, or houses for the poor, or in feeding hundreds of thousands in times of widespread drouth; the Catholic nun or Protestant or Baptist nurse may give her life in the epidemic in nursing the sick; and the heroic fireman give his life in rescuing others from the flames; yet they are all lost, unless they are forgiven, redeemed from all iniquity—"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Why? Because there is nothing in giving away money to care for the poor, nor in giving up life for others, to redeem from iniquity. And God has said plainly, "Apart from shedding of blood there is no remission" (Heb. 9:22).

A Warning

When God, "that he might be just, and the justifier of him which believeth [that hath faith] in Jesus" (Rom. 3:26), "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), men must not, they must not, from intellectual pride, religious prejudice, family or race ties, nor from any other motive, trifle with God and presume to dictate terms to the Most High. Were it one poor, obscure man who presumed to do this, men would say that he deserved to be left to answer for his own sins

before God at last. But vast numbers, whole religious denominations and university titles cannot change the Most High. God does not go by majorities. Earth's respectability does not pass current in Heaven. "The wisdom of this world is foolishness with God" (I Cor. 3:19).

Who is this being to whom puny men in their pride and prejudice presume to dictate terms as to how they may escape the just penalty for their sins, as to how their sins should be taken away?

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; That bringeth the princes to nothing; he maketh the judges of the earth as vanity."—Isa. 40:12-15, 17, 22, 23.

A professor in a great university has recently said that to the

"modern mind," untrained, as the Jews, to daily sacrifices, unused, as those of ancient times, to blood atonement—remission of sins by blood—substitution does not commend itself. If he and those who think like him do not care enough as to their eternal destiny to strive to become acquainted with blood atonement, to realize their need of it, and to see that God, in love, has provided it, complete and eternal, then there is nothing left but for them to go out into eternity to meet the just penalty of their sins; for even then God will be just to them. No one, barbarian or civilized, will ever be treated unjustly by the Most High.

Objections

But it is objected that, if men are taught and believe that they have been redeemed from the curse of the law (Gal. 3:13), that they are not after that under the law (Rom. 6:14), that they have been adopted as God's sons (Gal. 4:4, 5), and that they are no more servants, but sons (Gal. 4:7), they will not serve God from love of Christ for dying for them (II Cor. 5:14, 15), but that they will become careless and not try to live Christian lives. That is true with hypocrites; they will profess to believe that they are thus redeemed, saved, and will live careless, worldly lives. But really redeemed men will have new hearts, will live better lives. The Saviour said, "If a man love me, he will keep my words" (John 14:23); "If God were your Father, ye would love me" (John 8:42). And John, writing to believers only (I John 5:13), says:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God [and such we are]: therefore the world knoweth us not, because it knew him not. Beloved,

now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And EVERY MAN that hath this hope in him purifieth himself, even as he is pure."—I John 3:1-3.

The one who is thus redeemed and adopted as a son of God not only purifies himself because prompted by love to the Saviour for redeeming him from all iniquity, but because he is born again, and this new nature leads him to hate sin and to love holiness. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). This is no mere theory, no mere theological dogma. Cases innumerable throughout the Christian era could be cited, where the most wicked men and women in a moment have been completely changed by simply being led to accept Jesus Christ as their Saviour, as their Redeemer from all iniquity.

In the author's work as an evangelist he has seen the most debased, hopeless men and women revolutionized morally, not by gradual processes, but in a moment, by leading them to repentance and faith in the Saviour as their complete Redeemer from all iniquity. And the moral revolution was not temporary, but permanent. Science cannot account for these moral revolutions brought about in a moment. Infidelity cannot account for them. God's Word does account for them, that they have been born again, born of God, and have been taken from under the law and have been given a new relation to God and placed under a new motive power.

In a city a great mass-meeting

for infidels was widely advertised; a large audience assembled. The leader asked all the men in the audience who had once been down in the depths of sin, everything gone, hopeless, and had been led to accept the Saviour as their Redeemer from sin, please to arise. Between three hundred and four hundred well-dressed businessmen and workingmen arose. The leader then asked all who had been down in the depths of sin, everything gone, hopeless, and they had then been led to believe in infidelity and it had made better men of them, please to arise. One lone man staggered to his feet and he was drunk! Science and infidelity cannot explain this difference. God's Word does explain it. There is no other explanation.

It may be objected that many who profess to be thus redeemed from all iniquities, to be born again, do not continue to live better lives. God's Word explains every one of these cases:

"They went out from us, but they were NOT OF US; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."—I John 2:19.

In closing, reader, pause and consider: Are you yet under the law? Have you been redeemed from the curse of the law? Have you been adopted as a child of God? It is one thing to say "Our Father"; it is quite a different thing to be really a child of God, an heir of God and joint-heir with Christ.

Let not pride nor prejudice prevent your coming out from under the law and becoming really a child of God.

"My heart's desire and prayer to God for Israel is, that they might

(Continued on page 10)

TWO Best Sellers!



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SWORD OF THE LORD PUBLISHERS

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Sinners Redeemed . . .

(Continued from page 9)

be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:1-4). "As many as received him, to them gave he power to become the sons [children] of God, even to them that believe on his name" (John 1:12).

Two Separate Roads

Men are prone to mix the law and redemption through Christ. They are separate and distinct.

They are two separate roads to Heaven. If a man keeps the law from birth to death he will go to Heaven without any redemption; he needs no redemption. "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them" (Rom. 10:5); not by Christ as the Redeemer; he needs no redemption. "And the law is not of faith: but, The man that doeth them shall live in them" (Gal. 3:12). There is no Christ in this; there is no need of Christ if a man "doeth them," the law. Such a man cannot trust Christ to save him; for if he has never broken the law, there is nothing from which he needs to be redeemed. "The soul that sin-

neth, it shall die"; but if one has kept the law, there is no penalty, no redemption is needed. "The doers of the law shall be justified" (Rom. 2:13).

But "all have sinned, and come short of the glory of God" (Rom. 3:23); hence, there is need of redemption; for "apart from shedding of blood, there is no remission" (Heb. 9:22). The other road to Heaven, therefore, is that "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). The Saviour, as well as the Apostle Paul, taught clearly the two roads; the first, when "One came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments" (Matt. 19:16, 17).

The question was what good thing the enquirer should do in order to have eternal life as the result of what he did. The answer was exactly what Paul taught afterwards—"The man that doeth them shall live in them" (Gal. 3:12).

On the other hand, to the penitent woman in Simon's house the Saviour said, "Thy faith hath saved thee; go in peace" (Luke 7:50).

The trouble is that many men try to make a third road to Heaven, partly by obeying the law and partly by redemption through Christ; or rather, they try to combine the two separate and distinct ways and make them one. But this is wrong. "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6).

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). And God's Word declares plainly, "He that hath entered into his rest himself also hath rested from his own works, as God did from his" (Heb. 4:10, R. V.). "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

"Salvation by Character"

Of this class are all those who believe and teach "salvation by character"—they are yet under the law; they are yet under the curse (Gal. 3:10). Further, they fly in the face of the Lord Jesus, who said to men who had character, "The publicans and the harlots go into the kingdom of God before you" (Matt. 21:31). They fail to see that the Saviour takes men without character, justifies them from all things (Acts 13:39), redeems them from the curse of the law (Gal. 3:13), redeems them from all iniquities (Titus 2:14), and then develops in them a character that will stand the test of the ages. He takes a Jerry McAuley, an S. H. Hadley, a Harry Monroe, and a Melville Trotter, and makes of them four of the most useful men of modern times. The forgiveness comes from the Saviour having given Himself for our sins (Gal. 1:4), to redeem us from all iniquity (Titus 2:14).

Four men, outwardly, are living the same moral lives; one, hoping to get to Heaven by it; the second, from a cold sense of duty; the third, from fear of Hell; the fourth, from a new heart because One died for him (II Cor. 5:14, 15), and redeemed him from the curse of the law (Gal. 3:13), from all iniquity (Titus 2:14). Only the last one will ever enter Heaven; only the last one is really a Christian, redeemed (Heb. 9:12), saved (Eph. 2:8).

As men are prone to mix law and redemption through Christ, so they are prone to mix law and sonship. They fail to see that redemption from the curse of the law (Gal. 3:13), redemption from all iniquity (Titus 2:14), redemption from under the law (Rom. 6:14), means to be placed in a higher, more sacred relationship to God. Even in nature God has two grades of existence, a lower and a higher, for some insects, even; the mosquito, first in the water; then by a simple process it rises into the higher kingdom; the caterpillar, a creeping worm, then the butterfly. But were there no analogies in nature, God has clearly revealed a higher relation for those who are redeemed from the curse of the law (Gal. 3:13). "God sent forth his Son, made [born] of a woman, made [born] under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5); "Having in love predestinated us for adoption as sons through Jesus Christ to himself" (Eph. 1:5—in 1911 Bible).

Where is man in the scale of being? "Thou hast made him a little lower than the angels" (Ps. 8:5). But even the angels, who are above man in the scale of being, are not the sons of God. "Unto which of the angels said he at any time, Thou art my Son?" (Heb. 1:5). But to every man who has been redeemed from the curse of the law (Gal. 3:13), from under the law (Gal. 4:5), God

says, "Ye are all the children [sons] of God through faith in Christ Jesus" (Gal. 3:26). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

A Cause of Confusion: Lost People Calling God Father

Much of the confusion concerning the higher relationship of the redeemed with God has been caused by teaching the redeemed and the unredeemed to pray what is called the Lord's Prayer. The Saviour did not teach the unredeemed to pray in this manner. They cannot pray it truthfully, honestly, for they are not the children of God. "They which are the children of the flesh, these are not the children of God" (Rom. 9:8). If they are not, then they cannot truthfully say, "Our Father." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8). The language, "bastards, and not sons," has some meaning, but it can have no meaning if God is the Father of all human beings, and all have a right to say "Our Father." It is true, that in the Old Testament God is referred to as a Father, but it is only as Father of Israel, the redeemed. "Have we not all one father? hath not one God created us?" (Mal. 2:10). But who are the "we"? "The burden of the word of the Lord to Israel by Malachi" (Mal. 1:1); Israel, God's redeemed people.

God's Word makes it plain that what is called the Lord's Prayer was not taught by the Saviour to the unsaved. "As he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them [His disciples], When ye [His disciples] pray, say, Our Father." How did they become disciples? "As many as received him, to them gave he power to become the sons [children] of God, even to them that believe on his name" (John 1:12). "Ye are all the children [sons] of God by faith in Christ Jesus" (Gal. 3:26).

Concerning this prayer the Southern Baptist Sunday School Teacher says, "It is a special gift to believers only." "We cannot too earnestly insist that the Lord's Prayer is beyond the use of mere worldlings. They have no heart for it. It is the possession and badge of the disciples of Christ. It belongs to those who can offer it in humble and hearty faith."

The Sunday School Teacher says: "This is a prayer that befits only Christian lips and was given to the disciples only, and so it is addressed to 'Our Father.'"

D. L. Moody, in *The Way Home*, "But who may use this prayer, 'Our Father which art in Heaven'? Examine the context. The disciples when alone with Jesus said, 'Lord, teach us to pray,' and this was the answer they got; they were taught this precious prayer: 'In this manner pray ye: Our Father, which art in Heaven.' It was taught by Jesus to His chosen disciples; then it is only for Christians. No man who is unconverted can or has a right to pray thus. Christ taught His disciples, not all men, not the multitude, to pray like this. A man must be born again before he has any right to breathe this prayer. What right has any man living in sin and in open enmity with God, to lift up his voice and say, Our or My Father? It is a lie and nothing else for him to say this."

The Devil Is Father of Unconverted People

The Saviour was very explicit on this point:

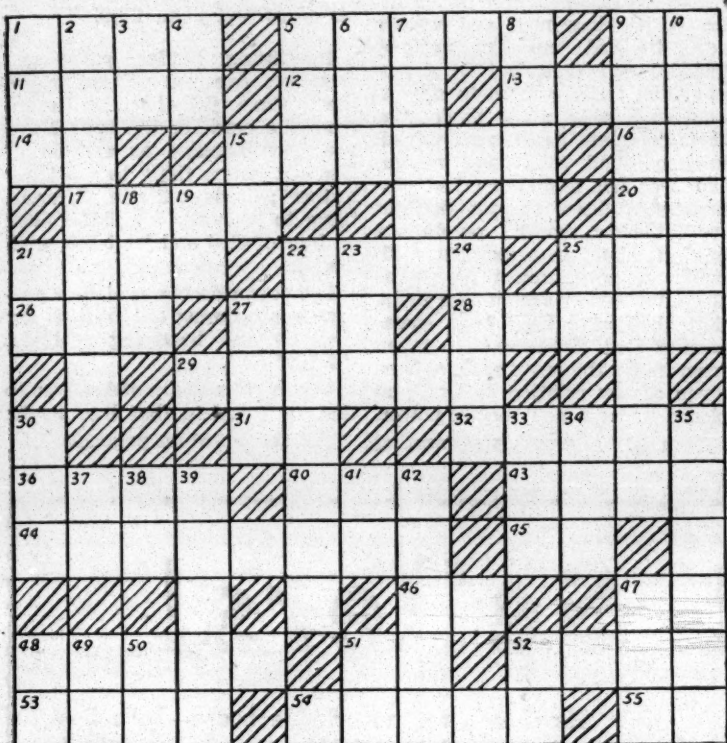
"Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither

(Continued on page 12)

"Sword Wit Sharpener"

Deadline: February 8, 1958

PUZZLE NO. 5



PRINT CLEARLY

Name _____

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Mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois

The Annunciation to Joseph and the Birth of Christ

Matthew 1 and Luke 2

CLEWS ACROSS

- 1 "Joseph, . . . son of David, fear not."
- 5 and 43 across: "And . . . call his . . . JESUS" (Luke 1)
- 9 Before Christ (abbr.)
- 11 Cabins
- 12 Even (contr.)
- 13 Genus of true olives
- 14 Plural ending of some nouns
- 15 See 53 across.
- 16 Topographical Engineer (abbr.)
- 17 Jesus was . . . in Bethlehem.
- 20 High school (abbr.)
- 21 "To be taxed with . . . his espoused wife"
- 22 "They shall . . . his name Emmanuel."
- 25 The highest note of the gamut (music)
- 26 and 30 down: "Every . . . into his . . . city"
- 27 "And . . . went to be taxed."
- 28 Come in
- 29 "He shall save his . . . from their sins."
- 31 Street (abbr.)
- 32 Covered with rime
- 36 "And Joseph also . . . up from Galilee."
- 40 "And took unto him . . . wife."
- 43 See 5 across.
- 44 "Out of the city of . . . , into Judaea"
- 45 Names (abbr.)
- 46 Ancestor of Jesus (Luke 3)
- 47 Senior (abbr.)
- 48 "Then Joseph being raised from . . ."
- 51 Head (abbr.)
- 52 Plant yielding a drug
- 53 and 15 across: "And . . . him in a . . ."
- 54 "He called his name . . ."
- 55 A compass point (abbr.)

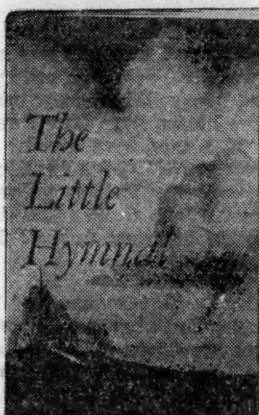
CLEWS DOWN

- 1 "Spoken of . . . Lord by . . . prophet"
- 2 Joseph was the . . . of Mary.
- 3 Old Testament (abbr.)
- 4 "Being interpreted is, God with . . ."
- 5 Ocean
- 6 Barnyard fowl
- 7 "The . . . of the Lord appeared."
- 8 Rent
- 9 "Unto the city of David, which is called . . ."
- 10 "From . . . Augustus"
- 15 Manganese (abbr.)
- 18 Native mineral
- 19 Railway (abbr.)
- 21 Month (abbr.)
- 22 "And wrapped him in swaddling . . ."
- 23 High mountain
- 24 To look askance
- 25 And (Lat.)
- 27 Bronze
- 30 See 26 across.
- 33 "No room for them in the . . ."
- 34 "Being a just . . ."
- 35 "There went out a . . . from Caesar."
- 37 Each (abbr.)
- 38 New Zealand (abbr.)
- 39 "That all the world should be . . ."
- 41 "That . . . might be fulfilled which was spoken of the Lord"
- 42 Throws off
- 47 "She shall bring forth a . . ."
- 48 Settlement Lease (abbr.)
- 49 Southern state (abbr.)
- 50 East Indies (abbr.)
- 51 "Because . . . was of the house and lineage of David"
- 52 "Did . . . the angel of the Lord had bidden him"

Free!

With Correct puzzle entry

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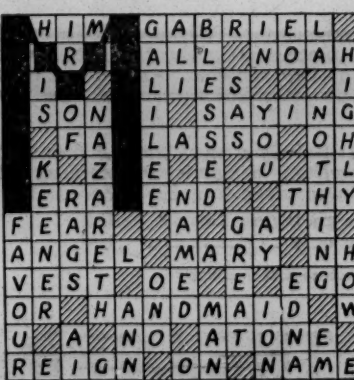
THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clue numbers given. Entries will not be returned.

3. To receive the booklet, *The Little Hymnal*, your entry must be postmarked by midnight, February 8, 1958. If your paper arrives the day before, on the same day, or after the deadline date, please place that date on the entry. In such cases three additional days from the arrival date will be given. The answer to Puzzle Number 5 will appear in the February 21 issue of THE SWORD OF THE LORD.

Answer to Puzzle No. 2



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Enlightening !

Encouraging !

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Sinners Redeemed . . .

(Continued from page 10)

came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil."—John 8:41-44.

Here are the unredeemed calling God their Father. If He is their Father, here was the time for the Great Teacher to make it plain. If He is their Father, in any sense, here was the opportunity to make it plain. The Saviour does not reply, "Yes, He is your Father in one sense, but I am speaking of another and a higher sense." His answer is plain and unequivocal.

There are those who fly in the face of the Saviour's plain teaching. Hear two of them: Mrs. Mary Baker G. Eddy, in *Science and Health*, "God is the Father of All." "Man is the offspring of Spirit." "Spirit is his primitive and ultimate source of being; God is his Father and Life is the law of his being." "He recognized Spirit, God, as the only creator, and therefore as the Father of all"; "demonstrating God as the Father of men." Another makes his meaning just as plain: "He [Jesus] was the son of God in like manner that every other person is; for the Creator is the father of all."—Thomas Paine, in *The Age of Reason*.

The Issue

The issue is joined between these two on the one side and the Lord Jesus and Paul on the other, and men are lining up on one side or the other, and many of them will spend eternity with the ones whose teaching they are following now, with whom they are lining up; and the reader may as well face the fact that many of them will not spend eternity in the same place with the Saviour and Paul. With many the question is to whether the Saviour, when He said, "Ye are of your father the devil," told the truth, or was a willful liar and deceiver, or a deluded fanatic and ignoramus, is merely a matter of taste, or preference, or opinion.

It may be claimed by some that "Ye are of your father the devil," grates on refined ears and finer sensibilities. But it is more than a question whether it is pride, or religious prejudice, or refined sensibilities, when the sensibilities and feelings are so coarse and hardened that without indignation, often with complacency, they see Him who "spoke as never man spake," God's "only begotten Son," branded as a liar and deceiver.

Such scholarship and finer sensibilities and such refinement will fill their possessors with horror and remorse in that day when the sun shall become black as sackcloth of hair, and the full moon shall become as blood, and the heavens shall depart as a scroll when it is rolled together; and every mountain and island shall be moved out of their places, and the kings of the earth, and the great men and the rich men and the chief captains and the mighty men and every bondman and every freeman shall hide themselves in the dens and in the rocks of the mountains and say to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17) "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him" (John 5:22, 23). "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick [living] and dead" (Acts 10:42).

If all men who are unredeemed would just stop and realize their real position in the scale of being, and that they really have no Heavenly Father, and that "as many as received him, to them gave he power to become the sons [children] of God, even to them that believe on his name" (John 1:12), there would fall upon this world such a feeling of orphanage as it

has never known since the Saviour hung on the cross. But in their pride or religious prejudice, or love of the world, or secret sin, blinded by "Our Father," they go on through life repeating it, and die, never having been redeemed from the curse of the law (Gal. 3:13), and adopted as God's sons (Gal. 4:4-7).

Teaching the unredeemed that God is their Father, and to say "Our Father" is the incubator of religious error and the hotbed of infidelity. Many religious groups that are fundamentally in error, that really have no Redeemer, and therefore no Saviour, have as their foundation teaching that God is the Father of the human race; and there is scarcely an infidel but that was taught "Our Father." Teach a person that God is his Father, that his Heavenly Father is far better than his earthly father, and then teach him that his Heavenly Father is going to send him to an eternal Hell, and, if he thinks, he is far on the road to infidelity, or he is ready for some modern church that denies that there is any Hell.

It is said that a missionary to one of the heathen lands, after laboring for some time among the people, employed a learned heathen to help him translate the New Testament into the heathen language. The missionary would read and the heathen would translate and write it down.

They finally came to the First Epistle of John. One morning as they began their work, having fin-

ished the second chapter, the missionary read, "Behold, what manner of love the Father hath bestowed upon us." The heathen translated and wrote it down. The missionary read, "that we should be called the sons [children] of God." The heathen bowed his head upon the table and began weeping. Gaining control of his feelings, he said, "Teacher, don't make me put it that way; I know our people; that is too good for us; we don't deserve it. Put it this way, 'That we may be allowed to kiss his feet.' That is good enough for our people."

He had listened to the story of God giving His Son for us; of His life, of His teachings, of His death for our sins; and the thought that, beyond this, God makes the redeemed His children, was too much for him.

But in enlightened, so-called Christian lands, many who have never even claimed to have been born of God ridicule the teaching that God is the Father of the redeemed only, and they blatantly proclaim God to be the Father of all human beings, of the drunkard, of the thief, the murderer, whereas, even the angels do not call Him Father. "Unto which of the angels said he at any time, Thou art my Son?" But when men are redeemed (Heb. 9:12), and born again of the Spirit (John 3:8; I John 5:1), they are really God's children (Gal. 3:26). Then they are above angels in the scale of being, "heirs of God and joint-heirs with Christ" (Rom. 8:17)—the highest, most exalted of all beings in the universe. Oh, that men would put their heels upon their pride, be redeemed from the curse of the law (Gal. 3:13), and

become God's real children (Gal. 4:4-7).

(Condensed from the book, *GOD'S PLAN WITH MEN*, 196 pages, available in paper edition from Mrs. A. D. Muse, P. O. Box 505, Louisville 1, Kentucky. Used by permission.)

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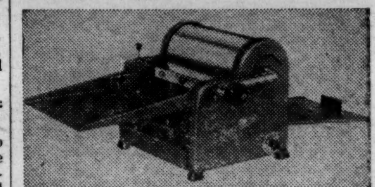
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